THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"Yea, behold, this death (of Christ) bringeth to pass the resurrection, and redeemeth all mankind from the first death—that spiritual death; for all mankind, by the fall of Adam being cut off from the presence of the Lord, are considered as dead, both as to things temporal and to things spiritual." BOOK OF MORMON, HELAMAN 14: 16.

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WORDS OF LIFE*

ELDER RULON S. WELLS

OF THE FIRST COUNCIL OF SEVENTY

ELDER MCKAY referred to an admonition given by the Apostle Paul to his son in the faith, Timothy. That message was to hold the faith. While he was giving expression to and explanation of that glorious message, I thought of another message which the same Apostle sent to that same valiant servant of the Lord, Timothy. I presume that he felt a fatherly interest in Timothy, and probably noted that even that valiant servant of God had become somewhat derelict in the observance of his duty; and so he admonished him to "stir up the gift of God, which is in thee by the putting on of my hands." And I thought that if we or any of us are to hold and keep the faith, the means by which it can be done is to stir up within us that glorious gift which we have received by the laying on of hands of the Elders of this Church. I refer to that priceless gift—the gift of the Holy Ghost.

There is an absolute necessity on the part of Latter-day Saints, if they are to grow in a knowledge of God and in good works, day by day, that they have the help of their Heavenly Father, which He is more than willing to bestow upon them by transmitting or giving to them this wonderful and priceless gift, the Holy Ghost.

*An address delivered at the fourth session of the Ninety-ninth Semi-annual Conference, in the Tabernacle, Salt Lake City, Utah, U.S.A., October 6th, 1928.

It is a privilege that we have, a promise that has been made unto all of our Father's children who will comply with the necessary conditions, that they may have the benefit of that great and wonderful gift. Those conditions are in the first place: Faith in the Lord Jesus Christ. He is the one who was chosen of God to be the Saviour of the world, and "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Therefore, my brethren and sisters, in the exercise of this faith we must turn to God.

How are we to receive and to maintain the gift of the Holy Ghost? That was very clearly pointed out by the great Apostle, Peter, in his sermon on the day of Pentecost:

> Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

So this gift, wonderful and precious though it is, may be realized and enjoyed by all the children of God to whom this call may come. Missionaries are sent out all over the world to make the call unto the inhabitants of the earth to comply with those conditions that will enable them to receive the wonderful gift by which alone they may know the things of God, that they may grow in the knowledge of Him whom to know is life eternal.

BLESSINGS OF FAITH AND VIRTUE

President Grant, in his opening address, quoted from the Doctrine and Covenants some very precious words. I am going to repeat two paragraphs from Section 121, which he quoted:

> Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.
>
> The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever.

We have no doubt read those wonderful paragraphs time and time again, and sometimes we are disposed to say that they are very beautiful words. That is a literary gem, although it may not in all particulars comply with all the rules of rhetoric; yet to me it is one of the great literary gems. Nothing more beautiful can be found in holy writ. But it is much more than a literary gem.

Here we have, it seems to me, a wonderful exposition of how to retain the gift of the Holy Ghost, to have the knowledge of the truth, to keep the faith. There are two things that are stated in

those paragraphs which are essential and upon which are predicated the most wonderful blessings that we can possibly conceive of. What are they?

First: "Let thy bowels also be full of charity towards all men." That is a great commandment, the one that is like unto the first, which is to "love thy neighbour as thy self." It is to let your hearts go out—especially to the household of faith—in love, sympathy and charity unfeigned, to all men.

And second: "Let virtue garnish thy thoughts unceasingly." If we would garnish our thoughts with virtue unceasingly there would be no room for sin. We need not concern ourselves so much as to what we may do: every act for which we are responsible is preceded by our thoughts, and if those thoughts are pure and holy, if they be garnished with virtue, the act will correspond, we will not wander into forbidden paths. We will not go to the right nor the left; we will not fall into sin and iniquity; but we will walk in the straight and narrow path that leadeth unto life eternal. These two things will bring salvation to our souls; for we read that if we do them: "Then shall thy confidence wax strong in the presence of God." That means faith; that means that we will hold the faith and it will grow strong. We shall ask and receive, we shall seek and find, we shall knock and the door will be opened unto us. What a wonderful faith we may have if we will comply with those two conditions.

COMPANIONSHIP OF THE HOLY GHOST

And then we read further: "And the doctrine of the priesthood"—and that is the power of God—"shall distil upon thy soul as the dews from heaven." Not with any great bombasting, not with any great manifestation, but just quietly and without any assuming, as the dews fall from heaven. What a glorious promise that is, to be able to exercise the powers of the Priesthood to which that same section refers so very greatly, and to exercise them in love unfeigned and in longsuffering and in patience. What a glorious thing it is if we can exercise those powers of the Priesthood. Yet if we will do these two things, this doctrine shall distil upon our souls and shall fill our whole beings from the crowns of our heads to the soles of our feet.

And then we read on further: "The Holy Ghost shall be thy constant companion." Latter-day Saints, we know how we received that wonderful gift. It is essential for all mankind to receive it, and the promise has been given to them all if they will comply with the conditions. Now the important thing is to retain it. Do those two things. That means to practice faith in God and repentance from sin, and to garnish thy thoughts with virtue. That is the great Gospel of repentance. Let your faith and your "confidence wax strong in the presence of God," receive these glorious blessings, let your heart go out in love and sympathy

for your fellow men; and these blessings and these powers shall be yours and will lead you eventually, just as true as we live, into the presence of God to receive the reward of the righteous. For we read on still further that if we do these things our "scepter"—that is the weapon that we may use to combat the powers of evil—shall be "an unchanging scepter of righteousness and truth." That is the sword of truth, a two-edged sword. Young men who are going out into the mission field—learn how to wield it. It is the weapon whereby you may combat the powers of evil and bring converts to the Gospel of the Lord Jesus Christ—"an unchanging scepter of righteousness and truth." If you will only do these things, that will be the weapon that you can use effectively in the saving of human souls.

And then comes the climax of all blessings that will accrue to those who will comply with those conditions. It reads like this: "And thy dominion shall be an everlasting dominion." That is our salvation, that is our exaltation, that is wherein we become like unto our Father in heaven, exercising divine power in having bestowed upon us a dominion; and it shall increase. This dominion shall be an everlasting dominion, "and without compulsory means it shall flow unto thee forever and ever." That is the Gospel of the Lord Jesus Christ.

DIVINE ORIGIN OF THE DOCTRINE AND COVENANTS

We read these two paragraphs and do not realize how much we could find within them. The President admonished us to study the Doctrine and Covenants. Last year we had for our slogan—the young people of this Church: "We stand for a fuller knowledge of the Book of Mormon and a testimony of its divine origin." I feel like proposing as a slogan for some future consideration: We stand for the Book of Doctrine and Covenants and for a testimony of its divine origin. The books are full of just such passages as these I have quoted, and they have upon them the impress of divinity.

Let us study the word of God, His revelations; for His Church has been built upon that solid foundation which brings us into communion with our Heavenly Father. May we grow in the knowledge of the truth and in good works day by day, and realize the glorious promises that have been made to us, conditioned upon our compliance with the laws upon which they are predicated, I pray, in the name of Jesus Christ. Amen.

A BAD MAN is wretched amidst every earthly advantage; a good man—troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed.—PLATO.

THE EVIL OF PREJUDICE

ELDER SAMUEL MARTIN
FORMER PRESIDENT OF THE SOUTH AFRICAN MISSION

WHEN THE TEMPTER CAME before the Saviour to entice Him to make bread in a miraculous manner, "He answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4.)

The word which proceeds from the month of God will carry with it an influence by which one may distinguish it from that which is spoken without inspiration.

There is within man a God-given power by which he may distinguish the prophet of God from the presumptuous man. It matters not if the prophet has been called from the palatial grandeur of the Pharaohs or from the home of the humble farmer. Inspiration of the Almighty is recognizable to the earnest seeker after truth.

Why so many apparently well-learned and noble men have failed to discern the prophets whom God hath sent to speak His word, is because they have allowed themselves to be deceived by the monster "prejudice."

PREJUDICE UNRIGHTEOUS

Prejudice precludes us from exercising our free agency in righteousness. It destroys the operation of love, patience, justice, hope and mercy.

The most perfect or simple truth ever presented to the mind of man is horribly distorted when visualized through the eyes of prejudice, whereas the worst errors of our neighbour are palliated and the good sought for if tolerance and forbearance prevail.

Hypocrisy and prejudice usually go hand in hand; therefore, self-examination is usually very tardy, and justice presumptuously set aside.

The man who commits his way unto the Lord, that he may be directed, is he who keeps a strict and careful check upon his judgments—lest he be enticed by prejudice.

Prejudice is incapable of doing a righteous act, just as assuredly as a fountain cannot give forth sweet water and bitter at the same time and place.

The religious man who spreads false reports of others in ignorant prejudice may imagine that God will be very pleased to forgive his errors, but I am inclined to believe that prejudice is in a very large degree inexcusable, because it is easily discernable.

Prejudice finds many blind followers. It was prejudice which led the Jewish nation to reject the Messiah. It was prejudice which caused many to die in their sins.

Christ warned them; but they would not come unto Him that they might have life.

Prejudice is responsible for many other grievous sins. It refuses to be satisfied with anything short of a peculiar sign named by itself. The Saviour said: "An evil and adulterous generation seeketh after a sign."

It is not infrequent that we find men and women who will put forth most unreasonable demands for proof, even to-day, that Joseph Smith translated the Book of Mormon from the records as declared.

He declared from the tender years of fourteen and a half, that God the Father and His Son, Jesus Christ, had appeared unto him and made known that he was chosen to be the instrument in His hands, by whom He would perform a marvelous work and a wonder among the children of men. This fulfilment lies in the establishment of the Church; the bringing forth of the Book of Mormon, which he declared was given unto him by an angel; that the translation was by the gift and power of God; the revelations and prophecies in the Doctrine and Covenants; the building up of cities; and their march across the desert—all point to the reasonable proof of his declaration.

Would it be reasonable to believe that Joseph could find men who would connive with him at such an age, or be guilty of such wicked foresight and determination to foist such a hoax on an incredulous world?

DIVINITY OF THE SCRIPTURES

Is it conceivable that books of this nature can be placed before the world and open to such severe scrutiny and criticism for one hundred years, and not be brought to naught?—whereas they are growing in the favour of the noble and unprejudiced in nearly every civilized land!

A search of the scriptures will not rob these books of their prestige; it tends only to establish them.

A study of these books to-day will reveal the truth that they contain the word of God, when perused without prejudice. Some men have openly declared their intention of reading these books that they may destroy the work. Is it reasonable to believe that God, the Author and Lover of truth, will be pleased to open the secrets of His will to such men when they are dishonest in their hearts?

Saul of Tarsus was sincere and sought to do the will of God, or he would have had no vision of the great work he was opposing.

Prejudice is always unreasonable. Thousands accept the Bible to-day, not for what they know of it, but blindly, and often refuse men of honest report credit for their efforts to obtain the truest interpretation. Some go so far as to resent the change of a word or a punctuation mark, where necessary to give clearness to the text, when such is clearly in harmony with the context of the subject.

It was prejudice which made wicked men hunt and abuse the prophets of God, subjecting them to trials "of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and in goatskins; being destitute, afflicted, tormented; (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth." (Hebrews 11: 36, 38).

Paul had learned of what prejudice had done to the prophets of old, and it is not without considerable evidence that we say they did equally as bad things to the followers of Jesus Christ in Paul's day and after. Let the world read what that monster prejudice has done to the prophets of God in this day of restoration.

Prejudice is always to be dreaded as a vicious evil; as a rule, that which a prejudiced person cherisheth, he obtained with an ulterior motive; and that which he lacks is through being too indifferent to search that he might know the truth.

Prejudice is of such a wicked nature that it hates to see the truth prevail and would willingly suffer some loss for a miscarriage of justice. It enters into every phase of human life and activity.

TRUTH AN ENEMY TO PREJUDICE

Prejudice is so deceptive, that even those who suffer under it most resent the imputation, yet resist all approaches to have the truth explained to them on the pretext of being satisfied with what they think they have.

Prejudice is usually the result of ignorance of the person, place or thing; therefore, the only way to rid ourselves of prejudice is to examine all things and cleave to the good, or place ourselves in a position to give a reason for our judgment, without ever closing the door to greater knowledge of the subject.

Knowledge will increase stability, even though we are compelled to give up many previously cherished opinions which are dear to us.

Prejudice must vanish when knowledge enters, because judgment and truth destroy it.

It is always wisdom to accept an adverse-to-good report, with great caution, as prejudice rarely endeavours to speak well of its victim; therefore, evil reports should be subjected to the strictest scrutiny before being accepted as truth whether the report be of friend or foe.

A Latter-day Saint then can never be truly living the Gospel when he or she allows prejudice to have place in their lives, because prejudice is in opposition to love, to which we lay claim.

We should endeavour to show great tolerance, even to those who exhibit the monster prejudice toward us; by so doing we may destroy its influence.—From *Cumorah Monthly Bulletin.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, APRIL 4, 1929

EDITORIAL

"UR OF THE CHALDEES"

"UR OF THE CHALDEES," ancient home of Abraham, is yielding up its age-old secrets. During the last half decade, explorations of Ur have been made by Dr. C. Leonard Woolley, under the joint auspices of the British Museum and the University of Pennsylvania, the results of which have been delightfully set forth, during the last few months, by Dr. Woolley, in popular lectures and books. Some of these findings are briefly summarized in an article by Elder J. M. Sjodahl, published in this issue of the *Star*.

Of most interest to Latter-day Saints is the apparent harmony between the recent discoveries and the statements made in the Book of Abraham, translated by Joseph Smith, the Prophet, concerning Ur and its people. Abraham and the archæologist both declare that the people of Ur were idolators; that they worshipped many gods; and that they at one time offered human sacrifices. Abraham speaks of a hill in the city; and the explorer has found in Ur, a flat country, a great tower, capped with a temple, the ziggurat, which in the ancient records is actually spoken of as a hill—the hill of God. Abraham describes a temple "by the hill" containing an altar on which sacrifices were made; the explorer has found several temples by the side of the tower, one of which in particular seems to have been devoted to mystic and secret rites, and an altar was found there. The Book of Abraham indicates a close acquaintance between Ur and Egypt. Dr. Woolley pictures the people to which Ur belonged, the Sumerians, as one of intelligence and industry, trafficking with many countries, including Egypt, the civilization of which it antedated and definitely influenced. The recent discoveries in Ur seem in every instance to confirm the statements in the Book of Abraham. This is the more remarkable because Ur receives only passing mention in the Book of Abraham.

It is interesting to recall in this connection that nearly one hundred years ago when Joseph Smith translated the Book of Abraham from Egyptian papyri, our knowledge of the Sumerians, the people who built Ur and near-by cities, was just beginning. Only within the last decade has a clear conception of the ancient city and people been gained. Ordinary means could not enable Joseph Smith to arrive at the knowledge of "Ur of the Chaldees" now being confirmed by modern, scientific exploration.

He translated the book by the gift and power of God, as he did all his work in connection with the restoration of the Gospel.

Thus step by step, as truth is unfolded, the divine authenticity of the Lord's work in these latter-days is established.—W.

"THE LABOURERS ARE FEW"

Christ looked upon a struggling, suffering world. He saw the multitudes steeped in the traditions and superstitions of the past, following divers paths which led away from God and eternal life. "He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few."

In love and humility, Christ became the Shepherd of the world. He reached out for those who had strayed from the fold of His Father, and called all mankind to repent and return to righteousness. He commissioned men—"able men, such as fear God, men of truth, hating covetousness"—clothed them with the holy Priesthood, and sent them abroad to reap the harvest of human souls.

Thus He began the harvest; but before Christianity could spread far, He was cut off; His labourers were killed. The harvest remained uncut—the souls of humanity were not gathered into the storehouse of the Father. The light of truth was dimmed.

After the dark night of apostasy, Christ has come again with His word. Again, in modern times, He has clothed men with authority to act for God—with the holy Priesthood as it exists on earth to-day, in the Church of Jesus Christ of Latter-day Saints. In modern revelation He has said:

"For behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul; And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work."

In keeping with His word, the missionaries of the "Mormon" Church go abroad, thrusting in their sickles and reaping with their might. Yet in comparison with the harvest—the people of the world at large—"the labourers are few."

Each member of the Church of Jesus Christ of Latter-day Saints, each one who has received truth and light, should become a labourer for Christ. We must reap in love, humility and righteousness, bringing all humankind to a knowledge of the living God, and that Jesus is the Christ, the Redeemer of the world. We must treat each other kindly, live the Gospel every day of our lives, and show our neighbour the way into the fold of God.

Salvation is for the whole world. Never before has humanity been so in need of the correct Gospel of Jesus Christ. The dead must be redeemed by those commissioned to act for God; the living must be taught the principles of eternal life. We are few in comparison with the rest of mankind. We are laborers for Christ—we rejoice in it as we see the glorious harvest looming ripe before us. Let every member of this latter-day Church of Jesus Christ thrust "in his sickle with his might," that more laborers, "able men, such as fear God, men of truth, hating covetousness," may recognize the call of the true Shepherd and join His Church and kingdom here on earth.—Weston N. Nordgren.

THE BOOK OF ABRAHAM

Elder J. M. Sjodahl

On July 3rd, 1835, a gentleman by the name of Michael H. Chandler came to Kirtland and exhibited some Egyptian relics, consisting of four mummies, some rolls of papyrus and a few smaller fragments of writings. The whole collection had previously been exhibited in New York and Philadelphia, where it had attracted the attention of scholars as well as the general public.

The Saints in Kirtland purchased the mummies and the manuscripts. Upon closer scrutiny, the Prophet Joseph Smith found, to his joy, that he had before him writings of Abraham and of Joseph, the son of Jacob; and the Prophet notes in his diary under date of July 5th, 1835: "Truly we can say the Lord is beginning to reveal the abundance of peace and truth." That was the estimate he placed on those finds.

Having ascertained the inestimable literary value of the rolls, the Prophet went to work, assisted by Oliver Cowdery and W. W. Phelps, to learn the meaning of the pictures and hieroglyphs inscribed on the papyri. On October 1st, 1835, the Prophet had advanced in his work so far that he wrote: "During the research the principles of astronomy as understood by Father Abraham and the ancients unfolded to our understanding."

We know from Genesis (12: 10-20) that Abraham, during a time of famine in the land of promise, went to Egypt. In the Book of Abraham we are given to understand the special mission of the patriarch in Egypt. The Egyptians worshiped the sun and other heavenly bodies, and all kinds of objects, especially animals. Abraham came to declare the true God, and to teach the people that the sun and the stars and the planets, and all things that exist, are the creations of God, who alone is worthy of the reverence paid to the works of His hands. Hence the wonderful revelations recorded in the Book of Abraham concerning the structure and the government of the universe.

In the first chapter of the Book of Abraham it is noted that the people of Ur, the city of Abraham, in the land of the Chaldeans, had become idolaters, and that they had an altar "by the hill called Potiphar's Hill, at the head of the plain of Olishem," on which they occasionally sacrificed men, women and children. It is also stated that the priests laid violent hands on Abraham, having selected him for a sacrifice on the altar, but that the Lord saved him from this fate and broke down the sanctuary.

This story of the Book of Abraham has, as I see it, been wonderfully corroborated lately. Explorers, representing the University of Pennsylvania Museum and the British Museum, have for some time been excavating the ruins of the city of Ur. They have found a number of objects, some from the very time of Abraham, indicating the existence, even in those early days, of a well advanced civilization. One of the directors of the expedition, Dr. Leonard Woolley, in a recent lecture in Stockholm, Sweden, on their archæological finds, said the city of Ur was quite a large city in its day, and that the products of its goldsmiths, stone cutters and engravers were far ahead of those found in Egypt during the first dynasty. The civilization of Ur came from some religion between the Euphrates and India, from the same place where the Egyptian culture originated, says Dr. Woolley, which would account for the identical features of the religious observances of the people of Ur and those of Egypt, as noted in the Book of Abraham.

But the most important feature of the city was what we may call the temple square. On this square evidences were found, according to Dr. Woolley, of an artificial hill, or mound, about 210 feet long, 120 feet wide and 105 feet high. Such hills the Sumerians constructed, according to the explorer, in all their cities. This hill in Ur rose in terraces and the altar stood on the top, where the moon god was worshiped.

In the sepulchres of kings, the excavators found, according to the explorer, evidences of human sacrifices, as well as valuable gold and silver utensils. The grave vaults contained rows of the remains of men and women, slain in order that they might accompany the king to the other side. Here we have the strongest possible corroboration of the history of the Book of Abraham. The altar, the hill on the "plain" or square, the human sacrifices and the reason for them, all this is found by the explorers, as stated in that book.

—From the *Juvenile Instructor*.

THE INQUIRY is frequently made of me: "Wherein do you differ from others in your religious views?" In reality and essence we do not differ so far in our religions views, but that we could all drink into one principle of love. One of the grand fundamental principles of "Mormonism" is to receive truth, let it come from whence it may.—JOSEPH SMITH.

ALEXANDER NEIBAUR*

Alexander Neibaur was born on January 8th, 1808, in Ehrenbriestein, France, a part of Alsace-Lorraine. The parents of Alexander were Nathan and Rebecca Peretz Neibaur. They were of the higher class of Hebrews, as is evidenced by the fact that the father was well educated, being a physician and surgeon, as well as a facile linguist. He intended his son Alexander for the Jewish ministry and had him educated for a rabbi to elucidate the Law of Moses; but when the boy was seventeen years old he decided that he did not wish this career, and chose the profession of a surgeon and dentist. He attended the University of Berlin, and graduated before he was twenty years of age.

He set out on his travels immediately after leaving the university, and became converted to the Christian faith. He finally located for some time in the city of Preston, England, where he met and married an excellent wife, Ellen Breakel. Here the couple were on July 30th, 1837, when the first "Mormon" Elders came to open the Gospel door to the British people at the famous "Cockpit" at Preston, England.

The story of his conversion to "Mormonism" is full of interest. It was very early in the morning, when the misty sunshine swept down into the green lanes and narrow city streets. The women of Preston, as elsewhere, had the custom of going out before sunrise to give their front stone steps and porticoes a coat of "whitewash," as it is called. The young wife of Alexander Neibaur was on her knees polishing her steps thoroughly, when a neighbour challenged her attention with the remark: "Have you seen the new ministers from America?"

"No," answered the younger woman, still intent on her work.

"Well," asserted the other, "they claim to have seen an angel."

"What?" rang out an abrupt voice from an inner chamber, as the young Hebrew husband sprang from his couch and put his head out of the window. "What's that you say?"

The information was repeated for his benefit, and hurriedly dressing, the young man secured the address of the American preachers of this strange religion; and not many hours after, he was in close conversation with Elders Heber C. Kimball, Willard Richards, Orson Hyde and Joseph Fielding. His was the swift conversion of spirit that demanded baptism on the spot. One of the first questions he asked was: "You have a book?" And nothing could satisfy that eager, inspired question till he had a copy of the Book of Mormon in his hands, for he declared he had seen in vision and recognized the book. He had been waiting for the great message.

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*Adapted from an article by Susa Young Gates in the *Relief Society Magazine*, Vol. IX, page 132,

He was advised by the Elders to investigate further. He took the book home with him, read it through in three days, and on returning it to them, declared he wished to be baptized. Again he was advised to wait until he should become fully prepared. He answered: "Gentlemen, I am prepared." His subsequent life proved him to be always prepared; nevertheless, he waited for baptism until the following spring.

His baptism occurred on April 9th, 1838, under the hands of Elder Isaac Russell. This step was attended with many sacrifices and trials. His new friends and former associates were indeed bitter and relentless in their opposition to the further conversion of this brilliant young Hebrew. He had made his friends through his business associations as well as through the genial manner and honest nature of his life and dealings. All who knew him tried to disuade him from "wrecking" his life.

With dauntless courage and unshaken purpose the young Hebrew made careful preparations to join the second company of Saints that took ship from foreign soil to emigrate to Zion. He sailed from Liverpool, on Sunday, February 7th, 1841, in the ship *Sheffield*, under the leadership of Hiram Clark, with a company of 235 Saints on board. A student well aware of the value of history and record keeping, he began a daily journal with the sailing of that ship, which he faithfully kept, setting down both great and small events.

Arriving in Nauvoo, Brother Neibaur was welcomed by his friends, Heber C. Kimball and Willard Richards. Under the hands of Willard Richards and John Taylor he was ordained to the Priesthood, on January 18th, 1843, and in 1844 was ordained a Seventy. He was honoured with the friendship of the Prophet Joseph Smith, and was fired with the same passionate zeal for the Gospel and the fearless Latter-day Prophet which characterized the leaders and other faithful members of the Church. He became the instructor to the Prophet Joseph in the Hebrew and German languages, and treasured the blessedness of that association all his life.

Driven with the other Saints to the West, Elder Neibaur shared the toils and privations of pioneer life. He was not fitted for hard labour, but he was industrious and did as his associates did to gain a livelihood in the new country. He never went in debt; he was not a burden to anyone. He taught his family to honour God, and gave them practical lessons in morality, frugality, honesty and independence.

He was the pioneer dentist and match manufacturer of Salt Lake City. He also was engaged to teach classes in German each winter. He was an accomplished linguist, speaking seven languages, reading and writing fluently in German, Latin, Greek, Hebrew, French and English.

Brother Neibaur was the father of four sons and seven daughters.

His first wife died on December 11th, 1870, she being the mother of all his children. His other wife remained to comfort him through the years.

Just prior to his death, he was asked if the Gospel was worth the sacrifice he had gone through. His reply was characteristic of his faith and integrity to the glorious latter-day work. "Yes, yes," he said, "and more! I know that Jesus is the Son of God; I know that this work is true, and that Joseph Smith was a prophet of God. I would suffer it all and more, far more than I have ever suffered for that knowledge, even to the laying down of my body on the plains for the wolves to devour."

With that burning testimony of truth on his lips he closed his life mission on December 15th, 1883—laid down his body, while his spirit went to mingle with the redeemed of God. He lived for truth; he was a soldier of the cross, and never once shed his armour; in its defense he was ever zealous and prepared to carry on the torch of truth. The liberty so long denied his race, was precious to him; he was prepared to carry on to his kindred dead the truth and light of the restored Gospel.

NORWICH DISTRICT CONFERENCE

THE SPRING CONFERENCE of the Norwich District, held at Norwich, on Sunday, March 24th, proved a spiritual feast to all in attendance. "In happy reunion and sweetest communion" Saints assembled with friends to partake of the glorious message of "Mormonism."

In attendance from the mission headquarters were President A. William Lund and Elder H. Grant Vest; from the Nottingham District, Elder Stanley W. Layton; and from the Norwich District: President Alden J. Kirkham, Elders Jack Cummard, Paul C. Layton, Thomas A. Jones, Herbert W. Carter, William T. Trembath, Byron Vance and Clyde L. Thomas.

The morning session was devoted to a pageant: "The Restoration of the Priesthood." Officers and teachers from the several branches united with the Priesthood in presenting the theme in drama and song.

In the afternoon meeting a report of the past six months' work in the District was given; the general Church, Mission and District officers were sustained. Features of the afternoon program were: A Priesthood chorus; a solo by Sister Hilda Cook; and testimonies of Traveling Elders, to the truth of the work called "Mormonism." President A. William Lund discoursed on the "mission of Jesus Christ", "the need for the Priesthood"—authority to act for God—and "the necessity of works as well as faith."

A Relief Society chorus sang at the evening service. Following

this, missionaries testified to the restoration of the Priesthood one hundred years ago, and to the value and power of the Priesthood in the lives of God's children. President Lund spoke on "The Maker," "His handiwork—the human body," and of the need to keep our mortal tabernacles free from worldly scars, that we may arise clean in the resurrection. The prophecies of Christ were shown to be true.

A special union meeting was held in the afternoon between sessions of conference. A splendid luncheon was prepared for all in attendance by the Relief Society sisters of the District.

The entire conference was under a peaceful influence. The Spirit of the Lord was manifestly present. The principles of the Gospel of Jesus Christ were explained to all who attended; and we feel that the lives of all will be uplifted in accordance with their living of the truths and teachings set forth.

On Saturday, March 23rd, a social and drama were given, at which all those indicated above, attended. Special meetings followed.

Reports of the conference appeared in the *Eastern Evening News* and the *Eastern Daily Press*.

JACK CUMMARD, District Clerk

TWO NEW MISSION PRESIDENTS

ELDER HYRUM D. JENSON, of Preston, Idaho, second counselor in the presidency of the Oneida Stake, has been called to preside over the Norwegian Mission. He succeeds President Lorenzo W. Anderson, who has laboured since October, 1926, in that mission—first as a Traveling Elder, and later (in the spring of 1927) as Mission President. President Jenson and family will leave for their field of labour about April 1st, 1929.

Elder George W. Burbidge, of Salt Lake City, Utah, will succeed President Alma G. Burton as head of the Tahitian Mission. Elder Burbidge has served four years as a missionary—beginning in 1915. He speaks the language fluently and understands the conditions of the mission. He will leave with his wife and family for the mission field on April 18th.

President Burton has presided since May, 1926, over the Tahitian Mission. He will be released upon the arrival of President Burbidge.

QUESTIONS FROM THE FIELD

Who should take part in the administration to the sick? Is it proper to consecrate cough medicine?

James, the Apostle, has set forth the method of administering to the sick:

"Is any sick among you? let him call for the elders of the

church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up."

This has been confirmed in modern revelation:

"And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness, with herbs and mild food, and that not by the hands of an enemy. And the elders of the Church, two or more, shall be called, and shall pray for and lay their hands upon them in my name; and if they die they shall die unto me, and if they live they shall live unto me."

Clearly, only those holding the Melchizedek Priesthood should take part in the formal administration consisting of anointing the sick person with consecrated oil and sealing the anointing by prayer. However, any person may properly pray for and exercise faith in behalf of a sick brother or sister.

Medicines should not be consecrated, but the prayer of sealing may include the request that all things used to restore the individual to health may be blessed by the Lord, to the good of the invalid. Moreover, anyone may appeal to the Lord to bless the means taken to heal the sick.

FROM THE MISSION FIELD

Branch Conferences: Of the Coventry Branch, Birmingham District, was held on Sunday, March 10th. "Faith an impelling force to action," was the theme enlarged upon throughout the day. Members of the Nuneaton Branch were in attendance. The speakers were President Heber J. Matkin and Elders Edward L. Blacker, Herbert W. Carter and Blain I. Jones.

Of the Eastwood Branch, Nottingham District, held on Sunday, March 17th. The Thirteenth Article of Faith provided the conference theme, which was well developed. President Wesley B. Ward, Elders Fred H. Cox and Richard M. Gledhill were in attendance.

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LIVERPOOL

FOR SALE IN ALL THE DISTRICTS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN